Images of Utopianism – How Change Happens and an Exegesis of words like Nevras

By Shomit Sirohi

I. The Development of Cuban History in the 1959 – 67 period and also in fact cinema from Tomas Gutierrez Alea with recent histories of Cuba, Algeria, India and China even Israel.

Many arguments on history are made and even in fact developments of history as in Cuba especially in the 1960s. But then one argues history is also about here, humanism. I argue the humanist outpouring of people on the streets with Che and Fidel when it commenced is how Cuba is seen from afar.

I mean recent history again is this type of labouring and poor people's movement in the streets of say Plachimeda and far flung poor areas in India. It is an outpouring of the poor and their demands for liberties and humanist outcries of the people for better life and full happiness as well.

I mean then that this is documented and seen in images daily on Deterior, one can judge the poor people in such recent photos with in fact the veracity that it is a real people's image – not in fact a fake far right proposal for history. It is the real people and poor people in photographs of Communist flags and such speech dyers which is also with then edited footage of leaders from France as well as Malcolm X recently and this edit is then our edit. The left's edit of recent history.

II. Reflections on Novels and Writings by David Harvey recently

I meant then in my own novels and writings by Marxist scholarship on it, that in fact one lives a long history and in concentric circles, I mean first to develop literature and Marxism and then its quality of surrealism and even happiness means in many circles – first the development of 19th century European history and then a movement towards Greece in history and todays then long 20th and 21st century history which then is about the development of Soviet Union and even Lenin, and Trotsky and such histories as in fact poetic renditions of their lives.

I mean in fact organic reflections – that there is such a reflection of leaders and lives and surrealism, like being on trains and such exciting lives which today is living in literary apartments of Latin Quarters and enjoying happiness finally.

I mean in one circle this is literature and Marxism, in another this is life in fact at a taken off guard image of one and in another circle it is humanism – can we be this emancipated a people. Can we be so poetic as to argue also – the Principle of Utopia – that we should be in fact absolutely utopian each day about our lives and our politics and read daily the news and laugh and talk.

I mean then such images are called utopian, and we live such happiness because of the simple point of the novels – we are who we are, Marxists and politicians who live in literary styles. I mean this is the achievement of Indian Communism.

Harvey then in fact means – the development of Marx's writings in line with this, that life is to be lived on the train or in the journey to the working class living quarters and strike situations, but also always on the move with his notebooks and writings closeby, which then is Lenin and Trotsky and these days settled as a Paris Commune following Indian Communism, which then argues – what is the Parthenon of life – just this, to be living Communists and militants who live the past as a reflection of surrealism in daily life. To be then active and young militants who profess a revolution.

III. Gospel and Praise

In one scene Christ is seen working with the poor and even black folk. He is also seen in a young and naïve way in a suit. He is then a Messiah, because in fact such scenes are also about the joining to scenes of the Bible as exegesis of in fact a liberation theology of the poor and also a utopian principle hidden in the images of the Gospel, that in fact there is a history of the people and his emancipation struggle which means also daily life is spent in praise of in fact the Gospel and Psalm and Epistle which is Paul as well walking to Damsscus in present Jordan in the Arab world.

All of this means life is something of a mix of utopianism, politics and working for the poor. I mean also the Gospel is saying just this. Just how art and artistic renditions of dancing in the Greek Bible then is modern ballet.

We live such images.

IV. All Arguments Finally on My Illness For 3 Months it is Said in the Graeco-Roman Bible

I mean one scene then of illness and another scene of working with the poor and a third scene of recovery and happiness and celebration. I mean join these scenes to the dialectical unity of thesis, anti-thesis and

synthesis as first the walking of Christ and then to walk with him and then to be emancipated as in fact what is means to be with Christ.

I also mean these images are Gospel.

Organising and Articulating all my points and a pedagody hidden in them – learn to live after the Graeco-Roman Bible which argues for a Franciscan Frei who is working on his morning walk and freshly descending down hills and going to the tea plantation and picking out tea for his morning tea which all day is then spent trecking in the hills and recovering over a simple month, but what can be then objectively 3 months or even 1 year of simple health and walks and labour.

Such images of utopianism then is also today when I am ill and working on books and going to a university and trying to meet comrades and philosophers. It is Biblical then to accept this simple Nevras – when in one tough word the Bible explains how to be with Nevras, the meaning of in fact as an exegesis of a word, something like a personal quality of conversations and absolute art which then leads to in one circle – utopianism of art and politics, and even in fact walks to the highest health, and even in another circle – some such thing called Christ and Paul. That image of them laughing in joy is Nevras. What becomes then the utopianism of young Christ and Paul walking around searching for their waiter at a canteen then to have some beef.

V. Many Circles and Many Concentric Circles on the Graeco-Roman Bible

Articulated then to the Franciscans and then their walks and tea picking comes today's tea picking labour in Munnar in Kerala where I went or in fact in Maharashtra hills and wineries and so in fact also the labouring poor in Andhra Pradesh poor rice fields and all of this then is protesting in large ways with the Communist parties and like this many people argue that history is also in the Graeco-Roman Bible about the labouring process and how it solves in one reflection a crisis of fever by simply labouring on.

I also mean in the Bible it argues for the Franciscan complexity of first a period of writing and reflections, then a period of following walks and outings and then an image of in fact working on singing and music and then in fact rhythms of all types of conversations on the bench of a park perhaps or a small verandah.

All of this is utopianism in Greek light – how the Quran argues then in many circles of Mohammad travelling in the carriage or in small Messianic neighbourhoods and drinking coffee and this becomes the

Book of Love, which is today shared this way, that a woman reads Quranic poetry and is working on her Burqa.

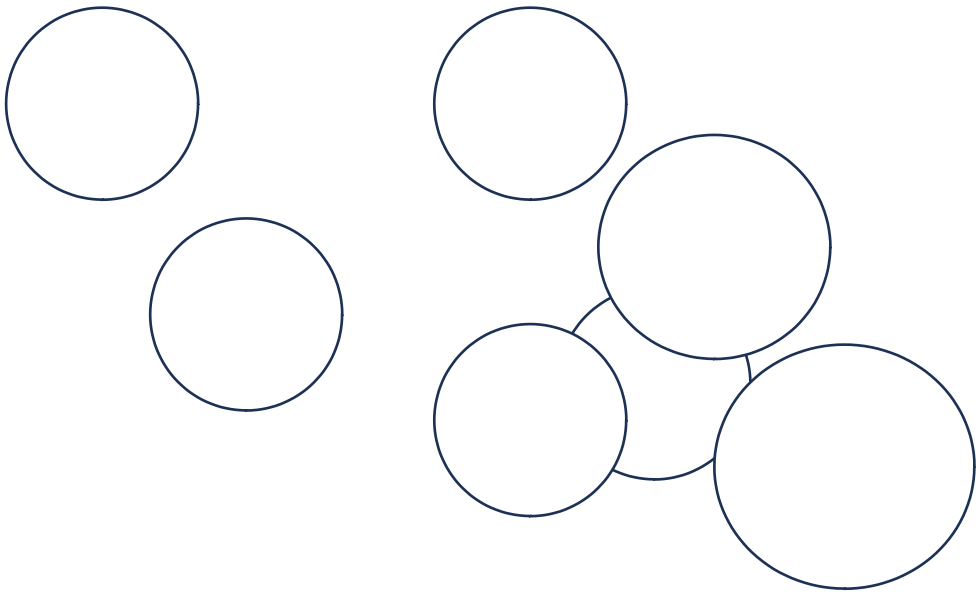
All these images mean something like an exegesis of the Gospel and even Torah, the Torah arguing for simple writings like this perhaps – that the spiritual gestus of working in the labouring sense is also our conversations nowadays.

That simple spiritual meaning then of all this history – to be about a spiritual task to walk in the sunlight or sleep in the night.

I mean just see this work as so many Quranic motifs as well, of being a poet who walks and walks like Lorca in Spanish poems. Lorca who in many circles reaches the Biblical poem, of Homer and Vigil –

“I am alone and fine.”

It all means in exegesis that spirituality is the true upliftment of all.



VI. Conclusion on Peter Weiss

In some articulation, Weiss means first to be a working class poet and philosopher, of such a militant expression in life and then to read paintings and sculpture well and finally to travel in time for histories of Bremen uprisings and it becomes then images of political people then being in fact in Volume II something like Gramscian take on art and politics and even Picasso and mass images of politics failing again for not being adequately massist and artistic of massist type.

Then comes the Volume III, figurations of Lenin and Trotsky on art and its meaning for a tragedy to be then won.

I mean then in my literature to transfigure Weiss to argue that art truly expresses the revolt and art is its destiny and image and so also daily life and simple praxis and even long histories and Cathedralic constructions and material living and real art is praxis. I mean it is finally Ulysses like, that art and that Communism, not a tragedy but in fact a utopian victory of surreal then images of women and a man Ilaan, who is then won and insurrectional. I mean all art is inspirational – how tragedy is then transfigured to art. The meaning of Greek Tragedy – unemployment, art, cigarettes and more art. Such Jansenism, such Biblical poems.